

laden realms beyond. And now the rolling billows, disrobed of their foaming glitter, quiet themselves for the repose of the night, while the blessed moon beams mildly from mid-heaven.

"Thou art, O God! the life and light of all this wondrous world we see; Its glow by day, its smile by night, Are but reflections caught from thee! Where'er we turn, thy glories shine, And all things bright and fair are thine."

Friday, 6. Just before sunset, this evening, we crossed the equator, in longitude 288, 45 days from Boston; having sailed, by log-book, 4,640 miles. Among the improvements of recent years, is the abrogation, in most ships, of the absurd and inhuman practices, which used to prevail at this point of a voyage, in regard to such as crossed the line for the first time. Strange that a custom so barbarous, should ever have existed—more strange that it still exists, and is tolerated by many captains—and almost incredible that Christian missionaries and venerable fathers in the church, should not be exempt. But two or three years since, two young missionaries from England to India, were subjected to its rigors; and even Tyerman and Bennet did not wholly escape! Alas, how many proofs there are of our slowness, to learn to love our neighbor as ourselves. Our captain permitted nothing of the sort, and remarked, that the sight of these inflictions early determined him, that if ever he became master of a vessel, he would utterly forbid them.

Numerous birds, but of what species I cannot learn, have been around us for several days. Sometimes we are surrounded by them, in flocks of several kinds, generally very large. The fine brist trade-wind we now enjoy, imparts a delightful coolness to the air on deck, though it is difficult to be comfortable below. Thermometer 79 degrees to 83 degrees.

9. For some days we have been indulged with aquatic novelties, which have served to vary our monotony, and create topics for our many journalizers. Black-fish, benetas, flying fish, dolphins, porpoises, gulls, &c. have summoned our new voyagers to the side, and excited no little interest. These are so abundantly described in elementary books, that no description of them need be given here. We found the dolphin very good eating, white, dry, and resembling the pike, or pickrel, in taste. The descriptions of the flying fish which I have read, are not correct in stating that they have no power really to fly, but only spring from the water, and, guiding themselves with their huge pectoral fin, keep up a little while, in the direction of the wind. We often see them actually flying, and skimming up and down, accommodating themselves to the waves, and going 60 or 70 feet at a time, in every direction, but generally from the ship, which they seem to think is some enemy. Poor things, they lead a precarious life, for many, both of the watery and feathered tribes, make them a constant prey.

Last evening, caught a booby (*pelicanus pua*), and to-day I succeeded in getting a Mother Carey's chicken, or storm peteril, (*procellaria pelagica*), by trailing a thread in which its wings became entangled. The booby sat doggedly on the smitten royal yard, and as the mate approached him, kept edging off, till he got to the very end of the spar, but would not fly, and suffered himself to be caught. As they will bite severely when attacked, he was suddenly seized by the neck, and brought below. He has remained on deck all day, without attempting to fly, and looked as stupid as possible. The storm peteril is about the size of a small robin—dark brown, with a broad circle of white at the root of the tail—black hooked bill—long slender legs, and ample, webbed feet. Fond of the bits of grease &c. thrown over in the stoves, they follow us on all whole days, and in large numbers. Notwithstanding the scorn with which the proposal was received, I had the peteril broiled, together with slices from the breast of the booby. They were both pronounced excellent, by all who could be prevailed upon to taste them. As the plumage of both birds was in fine order, I preserved and stuffed their skins.

From Zion's Watchman. SOUTH SEA MISSIONS.

The interesting colony of Van Diemen's Land is rewarding the pious and patient toil, expended by our missionary brethren in its moral cultivation. Here, as in most other places, the application for additional laborers is reiterated.

Extract of a letter from the Rev. Nathaniel Turner, dated Hobart Town, September 9th, 1835.

I gladly inform you of the safe arrival of Mr. and Mrs. Rabone at this place. It will be some time before they can reach the place of their destination.

It will, I am sure, be pleasing to the Committee to hear that the cause of our blessed Redeemer still prospers amongst us in this colony. The congregations in Hobart Town are truly delightful. The chapel is now beginning to assume a crowded appearance on the Sunday evening, and the morning congregation is fully double what it used to be. The public prayer meetings are better attended than in any other place I ever saw. We have long been looking and praying for a more copious effusion of the blessed spirit upon us; and last Sunday evening we had some such drops as afford the promise of a gracious shower. At a prayer-meeting in the large school-room, after preaching, many appeared to be under powerful awakenings of the Holy Spirit, and eight or ten professed to obtain peace with God through faith in our Lord Jesus Christ. Many of our people are stirred up more fully to take hold upon the promise of God for themselves, and to plead with them in behalf of others. In the

scattered district of Glenorchy, from eight to ten miles from Hobart Town, a most blessed work of divine grace is going on amongst the people. Of many of them it may be truly said that their "darkness is turned into day."

During the last six months we have been preaching in the very interesting town of Norfolk; and the prospect there is truly cheering. At present we are favored with the use of the Court-house to preach in; but that is becoming too small, and we think of taking steps towards erecting a chapel. This place is twenty-one miles from Hobart Town. Here a missionary ought to be stationed immediately, to labor in conjunction with the Hobart Town Preacher, and to itinerate in the scattered districts beyond. Another preacher ought, by all means, to be sent for this place; and I am sure the people would willingly supply him with the bread that perisheth.

Mr. Mantou writes to me that they are doing well at Launceston; and Mr. Butters gives a most pleasing account of a good work which has begun amongst the convict-boys at Port Arthur. From twenty to thirty have begun to seek the salvation of their souls.

THE TELEGRAPH.

BRANDON, WEDNESDAY, NOV. 2, 1836.

There are several articles on the outside of our present sheet which it was designed to accompany with remarks, but there was not found time to do it in season; so they will have to go with a passing notice. To take some of them in order then, we will first invite the attention of school teachers, (as our winter schools are about commencing,) to the articles being copied from the Common School Assistant, on the "STUDY OF ARITHMETIC." This most important branch of common school learning is taught, in general, with too much carelessness—or rather, is scarcely taught at all. A large proportion of the time that is devoted to this study is wasted on a vague, useless theory, without any practical application. Two objects are prominent, as we conceive, in the study of arithmetic: 1. discipline of mind; 2. qualification for business. The present system—if system it may be called—of common school teaching, does very little towards accomplishing either of these objects. The first thing to be done is to learn the pupil to think—to think for himself. This is done with the greatest facility, not by leaving the learner to do all himself, nor yet by doing every thing for him. He must be taught to learn himself. To do this requires great care, skill and patience. The learner should neither be led nor crowded a step beyond, or faster than he understands what he is doing. Here is a radical defect in elementary teaching in general. The scholar is led or driven along without understanding the ground gone over. The fault commonly begins with teaching the child the first rudiments of reading. He is too much made to content himself with affixing names to unmeaning characters. He is kept to the orthography of syllables and words which convey no idea to his understanding. Thus he is made to stumble at the threshold, by being made to imbibed the notion that the acquirement of science and knowledge is for minds superior to his—the privilege of a favored few. The first syllable that the child is taught to form after learning the alphabet—or enough of it to form a syllable—should be a syllable, and formed under circumstances, that will convey an idea to his mind; and he should never afterwards be allowed to form or use a word or syllable without meaning. The child that has been taught only enough letters—which may have been accomplished in a few hours—to form the words, cat—dog and rat, and has been taught to use them in spelling the names of these animals, is ahead, in the road to knowledge, of the one who has been drilled, in the old spelling-book style, through all the tables of undefined syllables and words between the alphabet and the reading lessons, so called, which in Webster's old book began with "No man put off" &c. It is precisely so in the study of arithmetic. He who has learned in a few hours to tell how much four dozens of eggs will cost, at twelve and a half cents a dozen, may be farther advanced in the art of reckoning than another who has been plodding for weeks, perhaps months, without being taught to make any practical application.

More, perhaps, on the subject of common school teaching, hereafter.

STARTING CHILDREN IN THE WORLD.—The short article under this head should be carefully read by all parents and guardians. Every word of the article is worthy of being committed to memory.

"A BESOTTING SIN." It is the fault of a great many who have the care and education of children, that they too frequently and too severely fault, and sometimes punish children for what was purely accidental. The child that has been careless, after he has first been properly shown that he was careless, should be admonished or reprimanded, with severity proportioned to his desert, but he never should be punished for what was purely accidental, or wholly unavoidable. To punish him for an accident, strongly tempts him to conceal or deny the next accident. Indeed, if he is in the fault, let him at least expect to be treated as a rational being, otherwise you lay before him

the temptation of this besetting sin of lying, and if he falls into it you are accessory to his crime. There is much wretched indiscretion used in the direct efforts sometimes made to learn children to speak the truth—to say nothing about the influence of careless and pernicious examples. The subject is greatly important. The article on the subject, from the Mother's Magazine, is a good one.

"MOURNING APPAREL." Willing to bear our testimony against the more than useless custom of wearing mourning apparel, we know not how to do it better at present, than by endorsing the sentiments of the article copied. We wish to touch the subject gently, and therefore refrain from saying more at this time, hoping however, that certain of our friends who agree with us in these sentiments, and who have examined the subject more thoroughly than we have, will take an early opportunity to express their views through the columns of the Telegraph.

PEACE. It is not expected that all will yet subscribe to all the sentiments now appearing in our peace department. But we hope that Christians will at least give them a candid, prayerful examination, and compare them with the teaching of the New-Testament.

SELECT HYMNS, adapted to the devotional exercises of the Baptist denomination. By James H. Lindsley and Gustavus F. Davis. "Teaching and admonishing one another in Psalms and Hymns and Spiritual Songs, singing with grace in your hearts to the Lord."—Paul.—*Hartford: Canfield & Robbins, 1835.*

This work is a compilation of 550 hymns from various authors, adapted to family worship, conference meetings, concerts, Sabbath schools, the administration of the ordinances, the meeting of benevolent societies &c. The compilers, after speaking of their Sabbath school, Temperance and Tract-meeting hymns, say:

"Again, as Peace Societies are becoming more numerous, and are more deeply interesting the public mind, several hymns adapted to the meeting of such Societies, not found in any hymn book, have been carefully selected and inserted."

We are sorry that the compilers forgot to "remember them that are in bonds as bound with them." It could not be for the want of hymns adapted to anti-slavery meetings.

The number is already considerable, and is constantly increasing. We will not undertake to account for their omission.

The work is for sale at the Brandon Book-store.

A WORD MORE ON TITLES. Some who read our protests and remonstrances against the use of Rev., Esq., Hon., D. D., &c., may be ready to question our consistency while we admit their appearance in our columns.

EXPLANATION: When we, ourselves, make use of them, then be sure to fault us as inconsistent. But it is impossible to exclude every thing of this kind from the compositions of others, without subjecting our course to the charge of unwarrantable interference. We must copy the writings of others entire, or not copy them at all. We will endeavor to lift up our voice against this man-worship often enough to keep it in mind where the responsibility rests.

We specially request the next writer for the Telegraph who wishes to use these titles, and to have us print them, to first offer a good reason, if he conceives that he has one, for their use. *Cui bono?* What is the good? We contend that the practice is a violation of the spirit and letter of the New-Testament. If it can be shown to the contrary, he who will do it will do us a favor.

We notice, in the doings of our Legislature, that the "General Committee" reported "against the bill relative to retailing of ardent spirits, and the bill was dismissed; * * * in favor of the bill to preserve fish in Shattuck Pond, and the bill was laid on the table!" Crows, fish-ponds and frog-ponds are, no doubt, highly worthy the attention of the enlightened Legislature of Vermont! But the retailing of famine, disease and death, in the shape of alcohol, is altogether worthy to be dismissed from their attention!!

MARIA MONK. The New-York Protestant Association repeat and urge their challenge for the admission of their agents, accompanied by Maria Monk, to the Hotel Dieu Nunnery, for exploration, to test the correctness of the "Awful Disclosures."—Until this most reasonable demand is complied with, Wm. L. Stone's testimony will avail little with a reading, investigating public.

Forty-seven officers of the United States' army have resigned since the 6th of July.—The editor of the New-York Spectator makes a pitiful dozing that "our little army—skeleton as it is at best—is fast melting away." We trust there may be no relief for such feelings and sentiments.

When the writer in the Vermont Chronicle, who makes special request for the appearance of his article in the Telegraph, will furnish us with his name, thus holding himself responsible for the truth of the facts stated, his article shall be forthcoming.

What has become of brother Frey's Jewish Intelligencer? It was to have appeared again in the month of September.—We trust there is not a failure.

"Sir: I shall not pay for volume 9.—This is the 2nd and last notice that I shall give."
C. CARPENTER.

Thank you, Mr. C. Carpenter. The number which you sent back was very much wanted for a new subscriber, who will probably be a permanent one, as he has sent pay in advance, and paid his postage. If your post office address had been given in connection with your 1st "notice," in compliance with our request in the first number of the volume, you would not have been troubled with giving this "2nd notice," and we should have been saved the postage on it.

In this connection, we take occasion to request those who have no further use for the back numbers of the present volume, to forward them to us by mail or otherwise, as our stock is exhausted, and there are constant calls from new subscribers who wish to commence with the volume.

The editor of the New-Hampshire Baptist Register appeals to females for the extension of his subscription list. A good thought. How many of our sisters, who feel interested in the success of the Telegraph, will undertake to procure each a new subscriber.

The last New York Evangelist contains an account of a revival in Canath, Vt.

The number of churches in the city of New-York is said to be 113. Presbyterians, 36; Episcopalians, 28; Methodists, 20; Baptists, 20; Reformed Dutch, 13; Roman Catholics, 6; Friends, 4; Lutherans, 2; Universalists, 3; Unitarians, 2; Independents 2; Jews, 3; Moravians, 1; Miscellaneous, 5.

RUBEN ROCKWELL is agent for the Telegraph in Jericho.

Our brother who forwarded the following, designing to have it in season for the last paper, is informed that it did not arrive until our paper had gone to press.

For the Telegraph.

In accordance with a vote passed at the Woodstock Baptist Association, delegates from the different churches assembled at Ludlow, on Wednesday, Oct. 13, and proceeded to the organization of a Young Men's Education Society. Notwithstanding the extreme unfavorableness of the weather, a goodly number assembled and evinced a spirit and determination worthy of the object. The meeting was organized by calling the Rev. J. M. Graves to the Chair, and the appointment of Augustus Haven, Clerk.

A Constitution was immediately drawn up, signed by the delegates and friends present, and measures were taken for its general circulation. The object to be gained by the effort is, to bring our young men interested in the cause of Universal Education, into systematic and vigilant co-operation, in raising funds and sustaining in its objects, the Vermont Branch of the N. B. Education Society.

To present an outline of the Constitution would, at this time, be superfluous. It will suffice to say that the Society has started under such auspices as present the most flattering encouragement to the friends of Education.

The anniversary of the Society is to be on the evening preceding the Association. The Officers for the ensuing year are: Gen. Ryland Fletcher, President.

Rev. R. M. Ely, S. T. Dutton, Esq., J. Crowley, M. D., Vice Presidents.

Augustus Haven, Secretary.
Josiah Barnes, Treasurer.
S. L. Armstrong, Rev. H. Davis, Jewett Boynton, Rev. D. Burrows, D. Bowen, Gay, W. R. Johnson, P. W. Dean, J. T. Woods, R. Wilder, Samuel Gray, T. W. Boynton, Rev. Sem Pierce, Directors.

Voted, to adjourn to meet at Chester, on Wednesday, Nov. 2, at 1 o'clock, P. M. Sermon by the Rev. E. Hutchinson, of Windsor.

Augustus Haven, Secretary.
Ludlow, Oct. 24, 1836.

Should any one be disposed to reply to the following, the Telegraph is open.—We have nothing to say in favor of the practice, which is so offensive to our brother, having never yet found the Scripture which supports it.

For the Telegraph.

Dear Brother Murray:—As you are

professedly against all anti-christian practices, I had thought to offer the following: Not long since, my eye fell on a notice for the "Installation" of a brother as pastor of a certain church. Now I ask, was not the brother an ordained minister? If so, at his ordination was he not recognised as pastor? And if so recognised, why install him? because God has commanded it? Suppose the brother had gone to the "far west," to supply some feeble and destitute church—would he then have been installed? Certainly not. But if God has commanded it, who dares disobey? Why sir, it looks to me like mockery. From whence did it originate? I am sure none will plead a divine warrant or apostolic example—nothing but "expediency." This practice should be ranked with the titles, A. B., A. M., D. D. B. D., and Rev.

ANTI-SLAVERY.

The New-York State Anti-Slavery Society held its first annual meeting at Utica, on Wednesday and Thursday, the 19th and 20th ult.

LETTER OF JUDGE JAY.

BEDFORD, 26th Sept. 1836.

REV. SIR,—In my letter to you last November accepting the office of President of the New-York Anti-Slavery Society I remarked, "the distance of my residence from the place in which the business of the Society is to be conducted, will render my office nearly nominal, and I should therefore decline it, were it not for the efforts now making to frighten American citizens into the surrender of their dearest and most undoubted rights. Under existing circumstances, my duty both as a Christian and a republican, in my opinion, requires me to avoid even the appearance of shrinking from the maintenance of those rights, and I therefore cheerfully accept the place with which it has pleased the Convention to honor me."

Believing that my motives will not now be liable to misconception, I beg the favor of you, sir, to submit this my resignation of the office to the Society, at its approaching anniversary. It seems to me to be a good general rule that no one should hold an office the duties of which he is unable to discharge, and I feel too deep an interest in the welfare of the Society, willingly to deprive it of the services it may derive from an efficient President.

On retiring from the chair, I will take the liberty of making a few remarks on the character of the struggle in which we are engaged. We commenced the present struggle to obtain the freedom of the slave—we are compelled to continue it to preserve our own. We are now contending, not so much with the slaveholders of the South about human rights, as with the political and commercial aristocracy of the North, for the liberty of speech, of the press, and of conscience. Our politicians are selling our constitutions and laws for southern votes—our great capitalists are speculating, not merely in lands and banks, but also in the liberties of the people. We are called to contemplate a spectacle never, I believe, before witnessed—the wealthy portion of the community, striving to introduce anarchy and violence on a calculation of profit, making merchandise of peace and good order! In Boston, we have seen the editor of a newspaper led through the streets with a halter, by "gentlemen of property and standing." The New-York mobs were excited not by the humble penny-press, but by the malignant falsehoods and insurrectionary appeals of certain commercial journals. Rich and honorable men in Cincinnati have recently, at a public meeting, proclaimed Lynch law, and through their influence a printing press devoted to freedom has been destroyed, and the whole affair, we are coolly and most truly told, was a business transaction.

The riots in Utica, who insulted the Common Council, and bid defiance to its authority, and who forcibly dispersed a meeting of peaceable and religious men, voted themselves to be "good and reputable citizens!" Until lately, it was supposed that the political influence of wealth was conservative, and that the rich would array themselves on the side of law and order, for their own security. It is, however, a fact no less wonderful than melancholy, that the Jacobins of the present day, are to be found among the rich and powerful, and that our penal laws seem made only for the poor and despised—Journeyman mechanics, are indicted and punished for violations of law utterly insignificant in their character and tendency compared with the outrages committed last year at Utica. Yet the first Judge of Onondaga, one of the perpetrators of those outrages remains on the bench, another gentleman, distinguished by his violence on that occasion, has been elevated to the place of Attorney General of the State of New-York, in which capacity he will no doubt be ready to assist, when required, in prosecutions against Trade Unions!

It can not be, it is not in human nature, that judges, and lawyers, and rich merchants, will long enjoy the exclusive privilege of trampling upon the laws. These men are sowing the wind, and they will reap the whirlwind. They may see the bud of their harvest in the recent assaults on the Holland Land Company.—When the tempest of anarchy they are now raising, shall sweep over the land, it will not be the humble abolitionist, but the lord possessor of power and fortune, who will first be levelled by the blast.

The dangers which now threaten the tranquility of society, the security of property, and the continuance of freedom, unite in calling upon abolitionists to put forth all their energies in extending the knowledge and influence of their truly conservative principles. Founded as our Anti-Slavery Societies are, upon the great precepts of Christianity, occupied in explaining and inculcating the rights of man, acknowledging the obligations of human laws in all cases not contravening the injunctions of the Supreme Lawgiver, and amid insult and outrage, avenging not themselves, but committing their cause to Him who judgeth righteously, they present an example and exert an influence well calculated to counteract the venal and disorganizing spirit which is striving to propitiate the Demon of Slavery, by sacrificing on his altar, the liberties of the North.

The obligations of religion and patriotism; the duties we owe ourselves, our children, the cause of freedom and the cause of humanity, all require us to be faithful to our principles, to persevere in our exertions, and to surrender our rights only with our breath.

Duties are ours, and consequences are God's; and while we discharge the first, we may be confident that the latter will be entirely consistent with our true welfare.

With the best wishes for the usefulness of the Society and the happiness of its members,

I have the honor to be, Rev. Sir, Your very obt. servt.
WILLIAM JAY.

THE REV. OLIVER WETMORE.

RELIGIOUS SUMMARY.

ADDISON COUNTY ASSOCIATION.—From the minutes it appears that the number of churches is 13—pastors 9 and 1 licentiate—baptized during the year, 227—total, 1195. The next anniversary is to be held at Addison, on the 4th Wednesday of September, 1837. The following are among the resolutions adopted:—

The Committee in relation to the Fund for the benefit of indigent Widows and Orphans of deceased Baptist Ministers, urged the expediency of the resolution of last year, when, after appropriate remarks by brother Angier, followed by a recital of facts by brother Ten Broeke, \$833 were cheerfully pledged, and then a collection was taken up for the immediate relief of widow and orphans of our dear, departed brother Mott, amounting to \$24.80.

MINISTERIAL EDUCATION.
Resolved, That in view of the extensive and ripening fields for ministerial labor and the great destitution of ministers, it is incumbent on the churches to do what they can to increase the number and efficiency of gospel ministers.

ANTI-SLAVERY.
Whereas our slave-holding brethren of the South and pro-slavery brethren of the North, having been driven from every other position, are now striving to justify the enslaving of their fellow-men, by the Bible,

Resolved, 1. That we regard their effort in no better light than the effort of many to justify polygamy and intemperance by the same means.
2. That we recommend to our brethren who advocate the abolition of slavery, to use no other weapons than those of truth and love, but to let our right hand forget her cunning and our tongue cleave to the roof of our mouth, before these shall cease to be wielded by us.

TEMPERANCE.
We rejoice in the onward march of the Temperance Reform, and especially in view of the high ground taken by the National Society at Saratoga in August last. Total abstinence is the only consistent ground for Christians; wherefore,

Resolved, That we recommend to the churches composing this Association the adoption of the Total Abstinence pledge, and that entire abstinence from all intoxicating drinks, (as a beverage,) be required of all who shall hereafter be received into their fellowship.

MORAL REFORM.
Resolved, That we recommend to the patronage of the Christian public the Advocate of Moral Reform, published monthly in New York, and devoted to the interests of this cause.

BIBLE CAUSE.
The Committee feel that they utter the general voice of the Association, in saying that they regard the effort to give to brethren nations an entire and correct translation of God's word, and to print and circulate it among them, as second in importance to no other object which now calls the attention of the Christian world; consequently, it has a claim on our fervent prayers and liberal contributions for its support; whereupon,

Resolved, That our delegates to the State Convention be instructed to aid in the formation of a State Bible Society, auxiliary to the American and Foreign Bible Society.

SABBATH SCHOOLS.
Resolved, That we earnestly recommend to all the members of the churches composing this Association, the importance of attending to the duties of the Bible Class and Sabbath School, and thus evidence their desire for the conversion of their children, by their example as well as precept, and thus induce them to come under the influence of this highly favored means of grace.

CHANGING OF MINISTERS.
The Committee to consider the propriety or impropriety of the frequent change of Ministers, so common in our order, brought forward a lengthy preamble urging the sacredness of the engagements between pastor and flock, and of the sin of dissolving such connexion on trifling accounts; whereupon, it was

Resolved, That the union existing between pastor and people should be solemnly and sacredly entered into, and that nothing but the most weighty considerations should dissolve the same.

RELIGIOUS PERIODICALS.
Resolved, That we recommend the Baptist Missionary Magazine, Christian Review, and Sabbath School Treasury, all printed in Boston—the Mother's Journal at Utica, and Advocate of Moral Reform at New York, to the patronage of the Churches; but especially, we recommend the Vermont Telegraph as worthy the perusal of every Christian family.

BRANDON INSTITUTION.
Resolved, That this Association approves of the measures adopted by the Trustees of the Vermont Literary and Scientific Institution at their last meeting, providing for the reception of a class in Theology.

TRUE HONOR ESTIMATED BY AN ESQUIMAUX. The Moravian missionaries writing from Hopedale in Labrador, in the beginning of the present year, and speaking of an Esquimaux chief, whom